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INTRODUCTION.

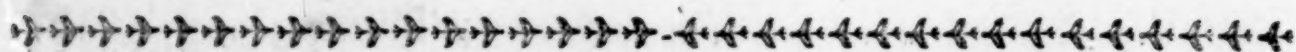
SEVERAL attempts have heretofore been made, not only in Pennsylvania but in other parts of the United States, to establish periodical literary publications upon a plan similar to that of which this is the first number. Although some of these were, in my opinion, conducted with considerable taste and judgement, yet most, or all of them, have declined. Whether this has been owing to too great or too little patronage; whether the editors have grown richer and declined of choice, or poorer and declined from necessity, I have not been particular to enquire; but, I have had some strong intimations, the latter has been most generally the fact. Conscious of the utility of the undertaking, and satisfied that there is in the country a sufficiency of talents to support it, I have determined to hazard one more attempt. To draw those talents into action, is the greatest difficulty I shall have to encounter—if this be overcome I shall not despair of success. If we take a view of the number of *political* papers that are published throughout the United States; when we see one or more of these in almost every city, town or village, can we suppose that *one* literary publication will not find support in the heart of the populous state of Pennsylvania? Would it not be doing injustice to the genius of our countrymen to suppose so? And, if such should be the fact, would it not, in some degree, support the position, that the formation of our government is inimical to literature? Is then our liberty so insecure that it requires *all* our study to sustain it? Or, will the science of government be endangered by a cultivation of the other sciences? The editor of this work has no wish to detract from the merits of the politician; but, he humbly conceives, that character ought not so entirely to engage our attention that we can give no ear to the precepts of the moralist, the historian, the mathematician, or the poet.

The plan and advantages of Monthly Magazines are generally known—Partaking of as great a variety, they are less fugitive than daily or weekly publications, issued by the single sheet. Much might be said in their praise; but, as their character depends upon the manner in which they are conducted, it does not become me to say much at this time. As an editor, I am not unmindful of the arduity of my task; but, having some leisure, and anxious to appropriate it to my own improvement and to the benefit of the community, I have, perhaps without due deliberation, rushed upon it. I am now before the public: I am pledged to my subscribers; and, a regard for my literary reputation and pecuniary interest will compel me, to make every exertion, to render this work pleasing and instructive. To do this in any great degree, the aid of men of talents will be necessary. That aid has been publicly solicited—the solicitation is now repeated. Art thou a writer, but diffident? Here is the hand of friendship to encourage thee. Art thou more mature and confident of the public praise? Here is a fine field in which to display thy merit, and hold out an example to others—And, even if thou hast attained the acme of philosophy or the summit of mount Parnassus, here is a safe repository for the product of thy genius or thy fancy—here record them for the benefit of the present and succeeding generations.

S. P.

On my part I promise that due care shall be taken and no reasonable expense spared, to render the typography of the Gleaner correct and handsome.

W. G.



For the Gleaner.

ON JEALOUSY.

THE human mind, like the material tabernacle in which it sojourns, is liable to many and dangerous maladies; but though on the slightest indisposition of the body we are apt to call in the aid of a physician, how often do we endure the pains of mental

affliction without knowing where to apply for relief? Whether it ought to be the duty of the sons of *Æsculapius* or the reverend clergy to attend to such complaints, is disputed; and as it would evidently be an undertaking of much responsibility and considerable trouble, these gentlemen very generously pass it to each other. The physician, on this occasion politely contending the object to be operated upon is spiritual, and therefore not within the line of his duty; and the parson as condescendingly admitting that it *may* be material and of consequence without the scope of his professional care. Thus, probably, may have originated a very subtle question in metaphysics, whether the mind be material or immaterial, a question which in this view may be of some consequence, but in every other, that I can place it, is of little importance, determine it which way you will, because even the materialist does not deny the immortality of the soul.

I have been led to these observations by reflecting on the situation of my friend Philander.—Philander is the son of a very worthy gentleman, who, having served his country in a variety of important stations during its struggle for independence, retired, at the close of the war, to partake in domestic tranquility of that freedom and peace he had fought and bled to acquire. Philander was his only son. A few years ago the father died, leaving the young man in the possession of an independent estate, and master of almost every requisite to render him agreeable. But he was not handsome, in this respect he was conscious of his inferiority. In the same neighbourhood lived Maria, the most amiable, the most accomplished, the most beautiful of her sex. Philander and Maria had known each other from childhood, and they had long felt a mutual attachment, which was cherished and increased by the engaging manners of both. I need not recount the many happy hours they have passed in each other's company. I cannot describe the joy that sparkled in their eyes, when, after any short absence, they returned and met each other. They were married—and if ever there was love, if ever there was happiness on earth, I should have sought them in the dwelling of Philander and his wife. They have now been married about two years. Although I do not now reside in their immediate neighbourhood, I pay them occasional visits, having been brought up together and from infancy attached to them by the strongest ties of esteem and friendship. I have for several months perceived on the part of Philander a material change of disposition. He is no longer that jovial, sprightly companion he was formerly wont to be. A sullen taciturnity and moroseness of temper seem to have seized him, and yet his tenderness and regard for Maria appear not to be abated. In her there is little change—she is the same lovely, hospitable, benevolent being I first knew her; yet she seems not insensible to the change in her husband, but presuming, as I suppose, it may be occasioned by some trifling misfortune in his pecuniary trans-

actions, I do not believe she has ever enquired the cause. I called the other day to see them. I observed that the unhappy change in my friend's manners was rather increasing than otherwise. I resolved if possible to ascertain the reason. At dinner the name of a young acquaintance was mentioned who had been absent for some time on a long journey, and who had always been remarkable for the beauty of his person. "He has returned," said Maria, "as beautiful as ever." "I do not think so," said Philander. There was something in his voice, his eye, his manner, as he made the observation, which gave me a hope I had discovered a clue to the investigation I was about to pursue. After dinner I invited him to take a ramble over his farm. On our way we met the young gentleman whose name had been mentioned at dinner. He was going a few miles beyond Philander's house and promised to call and spend the evening with us on his return. We proceeded.—"Do you think him handsome?" said Philander. "I always thought so," said I. "Maria thinks him very *beautiful*," rejoined he. The conjectures I had formed at dinner were revived. I endeavoured to change the subject of discourse. I praised his taste in the arrangement of his farm; I rejoiced at the appearance of his grain; I enquired into his system of agriculture, and I pointed out many beautiful landscapes I had never before taken notice of. He seemed not to be altogether unmindful of what I said, but he answered me very concisely, and "ever and anon" he would recall the conversation to the personal accomplishments of the young man who had just left us. We rambled for some time over the fields and meadows, through the woods and along the river's bank. Philander intimated a wish to return. I was not yet satisfied that I had discovered his complaint, and purposely took no notice of his intimations: at length he seemed to have exhausted all his patience. "Maria will be anxious till we get back," said he. I smiled at the observation. "Our young friend will be returned and waiting for us," said Philander. Maria will entertain him till we come, they will be company for each other, answered I. I saw his bosom palpitate; his countenance flush as I spoke; a soft sigh escaped him, and he affected to smile, but made no reply. I was now no longer in suspense, my opinion was confirmed, and I added, after a short pause, "Philander thou art jealous." He equivocated for a little while, but he knew I was his friend, and ultimately confessed the fact. We turned homewards. He had before affected weariness, but his motion was accelerated as we reversed our course. He said but little and I suffered him for the present to indulge in his prejudiced reflections. I have discovered his disorder and altho' I know it will be a difficult task yet I do not despair, with the assistance of his virtuous and sensible wife, to be able to satisfy him how illgrounded and unjust are his unhappy suspicions.

HUMANITAS.

TO THE EDITOR OF THE GLEANER.

AS I understand it is your intention to extract, from newspapers and other fugitive publications, such essays as may be worth preserving, I send you the following, which, if you think proper, please insert in your Magazine. P.

REQUISITES OF A GOOD WIFE.

A fondness for the society of the fair sex, and a love of domestic felicity, are common to almost all men. To study the manners and dispositions of those with whom we associate, is both useful and pleasing. The modest blushing maiden, and the mild and affectionate mother, are, therefore, objects of our curiosity, love and veneration. A perfect woman is not in existence; yet she who is endowed with many good qualities, is nearly allied to perfection.

The first requisite in a wife, is sound judgement and penetration. He cannot enjoy happiness who is wedded to a fool. That a woman be capable of forming correct opinions of mankind, is indispensable. Good sense will inform her of the merit of her husband; and teach her to love his person, and respect his talents.

She must possess sweetness of disposition, and benevolence. By inheriting the latter, she will learn to practise the duties which she owes to others; and by possessing the former, she will become the delight of her family and friends. A termagant and slanderer is indeed a curse. Wherever she appears, farewell to order, harmony, and sweet affection. The enmity and strife which such a woman produces, is too well known, and has been too severely experienced to need a recital. On no occasion does a female appear to such advantage, as in the performance of acts of charity. With the smiles of complacency which play on her lips, and the innocence and gentleness which beam from her eyes, she assuages the violence of grief, or calms the transports of passion.

She must be modest. How disgusting the appearance of a forward assuming woman? The mind involuntarily startles at her approach, is shocked at her indelicacy, and pities and contemns her. But there is something in the modest unassuming demeanour of a virtuous fair, which at once wins our esteem. We listen to her conversation with delight; we are pleased with her manners, charmed with her gaiety, and willing to yield her every attention.

Let her be inspired with religious sentiments. This is truly an amiable characteristic. She who is sensible of her duty to God, to herself, and to others, possesses a certain dignity of manners, which is a sure attendant upon virtue. She will be loved by the good, and feared by the licentious. She will instruct her children in the precepts of morality, and teach them that to be vicious is to be miserable.

She must possess a good education, and have imbibed a taste for literature. Her husband, if liberally educated, will be doubly attached to her on this account. A similarity of tastes and pursuits, tend much to strengthen affection. When the allurements of novelty are no more, and the ardour of passion has subsided, we must look for pleasure in the charms of conversation. Disappointment may press upon us, and the ties of friendship may be severed, but the tender solicitude, and sensible discourse of an affectionate wife, will greatly alleviate our misfortunes.

Let neatness of person, and attention to dress, be her peculiar characteristics. We cannot love a slattern. Let every woman remember, that neatness of person is the fuel of love.

She must understand the management of domestic affairs.—Prudence teaches that we should qualify ourselves to fulfil the duties of those stations which we may occupy. Whatever may be the situation of our worldly affairs, we are liable to misfortune. Sickness may assail us; we may be stripped of our wealth, and poverty with his attendant horrors, may stare us in the face.—She, therefore, who assumes the silken chains of wedlock, should prepare to sustain a reverse of fortune with propriety and fortitude. The greater her attention to the interest of her husband, the more will he esteem her virtue.

Finally, she must love domestic happiness. Here is room for the exercise of all the amiable affections of the heart; and all the engaging qualities of the mind. Judgement, benevolence, and sweetness of disposition; religion, modesty, neatness, and accomplishments, may be here displayed. What more pleasing interesting view, than such a woman exerting all her powers to the promotion of the happiness of her husband, and her children? Her desires, her wishes, soar not beyond her own doors; her heaven is contained within this narrow space! Let ungenerous man decry the sex; let him exclaim against their vices and their crimes! The voice of conscience accuses him of injustice.—Experience declares, that his happiest hours are spent in communion with amiable virtuous woman. The mind of the fond husband must sometimes revolve over past events. As he reflects that he once beheld his fair partner blooming in youth and beauty; that she bade adieu to her parental home, and gracefully confided to his fostering care, his kind protection; as he recollects the virtues which she displayed; and considers that the little smiling group beside her, look up to him, their parent, for support and preservation, his heart must dissolve with mingled emotions of love, joy, and tenderness.

“Not all the charms which royalty can boast; not all the pomp and pageantry of courts;” not all the mirth and boisterous revelry of impudent licentiousness, convey so much real enjoyment, such heart-felt satisfaction, as one hour’s communion with these happy beings.

ALEXIS.


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ON PARTY-MEN AND PARTY-WRITERS.

THERE are certain observations of very great utility, and extent, in the economy of life, which are yet so obvious that no man, with respect to them, can set up for the merit of an inventor, or put in a claim in prejudice of the next occupant. No body has a right to erect inclosures of private property in the wide and open field, of common sense. A man for instance might as well pretend to lay a tax upon our gratitude for having discovered the art of respiration, or for having hit on the most salutary invention of sleep, as for having revealed to the world that the strength and continuance of a state depends on a good understanding kept up between the different orders, and even between the individual members of which it consists. This is a truth obvious to every man's reflection, which every body confesses and yet no body seems to regard. And yet it is hard to account for our disregard of such an acknowledged principle of sound policy.

But alas! human nature is exceedingly weak at best, and in all the different scenes of life will ever give daily proofs of its infirmity; with this difference, that those, who by their station are most frequently called upon to lead the way, through intricate and unbeaten paths, will most frequently find themselves bewildered and go astray: and those who are most exposed to temptations, will oftenest betray the cause of virtue. For this reason there can be no occasion for surprize that persons so circumstanced, instead of being always right, should be frequently guilty of errors.

This reflection leads me to the main design of this paper, which is to fix a criterion by which to discriminate the partisan from the patriot. The patriot is not infallible, nay he may commit many mistakes without forfeiting his right to that character. But still he can appeal to his own heart for the integrity of his intentions; his principles are right and his views are honest. No little interests of his own, merely because of their coincidence with the schemes of a party, do ever determine him to join that party. His generous expanded soul takes in no less an object, than the commonwealth, of which he is a member. He scorns any such low attachment to a part, as might intercept his view of the main point, the good of the whole. As this is the principal end of his own actions, so it serves him as a standard by which to estimate those of others. Hence it can hardly be, considering the weakness and corruption of human nature, that he will universally approve the administration of any set of men, or think himself at liberty to concur in all the designs of any party.

The ungenerous contracted spirit of the *partisan*, is confined to the faction under whose banner he has enlisted, and whose pay he is perhaps receiving. He forms no impartial judgement concerning the real character and tendency of public measures; he

must not think of acting from *principle*, because that circumstance, as *Cardinal Richelieu* well observes in his political testament, might on many occasions render him austere and intractable.— His proper employment is at all events to justify the measures of his own party; on all occasions to applaud their integrity and public spiritedness, to enter into their designs the moment they are communicated to him, and with all the blind impetus he is master of, to accelerate their execution. Hence, according to such a man, the particular party, to which he is appended, is always in the right; their struggles are always the efforts of the sincere, incorrupted part of the state for the safety and preservation of the endangered constitution; they are the friends of the people, and the guardians of their privileges, they are the supporters of public liberty, which all their opposers are combined to subvert, which sustains the assault of so many enemies only by their assistance, and can never be ruined but by their defeat.

But if the leaders of every party are but men, and from the difficulty of the part they have to act, are in more danger of mismanagement than other men are, I must beg leave to suspect the rectitude of that man's principles, who has a plaudit ready for every scene, in which those of one certain party are principally concerned. The man who acts from principle, who dares to exercise his own understanding, and to form a judgement accordingly, will often find something amiss, even in the conduct of those, whom in the general, he is most inclined to approve.

These things being premised, it is no difficult matter to detect a mere party man, by reflecting who has all along, on the one side or the other, been a staunch advocate for all the measures pursued by one particular party.

If men of this character do not directly sell their right of judging for themselves, it may properly enough be said that they let it for a term of years, and that frequently for what appears to them a valuable consideration. We have heard of people, who get their bread by the trade of witness-bearing, who undertake causes in the gross; and, where litigants have a constant demand for their labour, sometimes engage to swear by the quarter. This seems to be nearly the case of the mere party man, who, by his employment and character, is obliged to declare, as of his own knowledge, things which he knows not, but which are put into his mouth by others. His crime is not farther removed from theirs, than lying is from perjury.

I have partly shewn already, that a constant advocate for all the principles and practices of one particular party is not a patriot, but a creature of that party.—I shall now proceed to prove it more fully.

In the first place, a sensible man knows it is hardly supposable that any party should be always in the right. A party in its rise is often the mob of some aspiring man, who chooses that way to



evinced his claim to preferment by the power he has to do mischief. It is often the train of some disappointed man, which adheres to him, when he flies off from the system of which he once was a part, and serves to swell the terrors of the progress as he moves along, lowring discontent on the rest of the creation. But parties in their purest state naturally tend towards, and easily degenerate into, factions. Ambitious and designing men, creep into the association, which was perhaps at first formed for laudable purposes, and find means to ingraft their own private and personal interests upon the public and national. The *public Good* in time becomes a remoter consideration, until at last, by a peice of *Legerdemain* frequently practised upon the weak and well-meaning, the object is entirely changed. 'Tis true the flag of patriotism will still be hung out by the corrupters of that party, in imitation of a well known stratagem among parties, that they may the more easily rob and plunder their country under its own colours.—The specious pretexts of such a party may put us in mind of the alarm, that has been sometimes sounded by ecclesiastics, and vintners, of the dangers and approaching ruin of religion and trade, which are commonly understood in a very qualified sense, as meaning no more than a proposed reduction of tithes or an impost upon liquors. But there is another cause which will often hinder a man of integrity from being a steady and strenuous party man, namely that from difference of capacity, diversity of education and other like circumstances; even honest men are disposed to judge differently of the same thing. Now where some such reasons take place, a conscientious man will sooner declare his dissent, than any other. For as in common conversation the man, who has an eternal Amen, ready for the opinions of the company, if he be a man of understanding, is more applauded for his complacency than his sincerity; so in politics, where so many reasons, natural and accidental intervene, to lead people different ways, who can believe that he acts from principle, or steers toward any certain point, who forever sails with the stream, or drives before the current of faction.

The observations I have made concerning partisans are eminently true, when applied to party-writers. But here a few words more may very seasonably be added, especially as we have had some extraordinary specimens of late, which will enable us with the greater ease to trace the outlines of this despicable character.

It is not necessary that a party-writer be prepared for his business by a liberal education. His aim is not to disentangle complicated cases, or to elucidate the obscure and difficult; to weigh the credibility of differing and contradictory evidence with a cautious hand, and to mark the preponderating scale with honest candor, even when the balance is against himself. This is what a liberal education, the design of which is to guide the hand to truth, and after that to happiness (which never can be at variance



with truth) would naturally lead to. But the man I am speaking of, chooses to be on very safe terms with respect to truth. Wherever she abets the cause, in which he is by interest or accident pre-engaged, he is willing to treat her with respect as a powerful auxiliary; but should she appear on the other side, he thinks himself called upon by the occasion to act with more than common zeal, and does his utmost to overpower, and suppress her. He endeavours by all means to envelop a controversy in darkness and obscurity, and to divert the attention of his readers from the true state of it. Now though the arts of sophistry, which are commonly learned because it is necessary to understand them, at the same time with the right use of reason, may assist a man to perplex an argument and for a time to baffle the force of truth; yet where a learned education is wanting, the very want of it may be an advantage of some sort, as it will leave a writer in a condition to do that by nature, which another does by art. But farther the bulk of mankind never enter into the merits of a cause, but are influenced to take part with one side or the other, and are afterwards confirmed in their choice by the dimensions, such as the length and breadth of a paper, the punctuality and readiness with which answers and replies are published, or some such extrinsic circumstance, for which neither genius nor education are necessary, but mere manual industry. Add to this that the more confused any piece is, it will cost an opponent the more pains to answer it. The difficulty of the task will rise in proportion to the smallest deviations from strict method to absolute nonsense, which has been ever pronounced unanswerable. The intrenchments of sophistry may be forced, but *jargon* is impregnable.

I have said above, that a liberal education is not necessary for a party-writer, allow me to add that in some cases it might be an impediment to him. The study of letters tends to inspire men with too just sentiments of decorum, with too much humanity and tenderness for the persons and characters of others, to allow a writer freely to gratify the spleen of an angry party. And therefore if ever he had been at the pains or expense of cultivating his mind, he would find himself obliged to unlearn the most valuable accomplishments resulting from thence, in order to satisfy the expectations of those who had fixed their eyes upon him as the champion of their cause. So far education might not only be unnecessary, but in some sense detrimental to a party-writer.

As the business of many of those writers is to defame and revile at any rate, it is diverting to find them sometimes objecting to an opponent, those very vices and defects, for which they are most notorious themselves. We have seen one of them reproach his adversary, with descending to abject methods for the sake of recommending himself to a party, whilst himself was renouncing the character of a gentleman, nay the dignity of a man, for the very same reason. We have seen one of them object to a man, a



narrow education and such as could only qualify him for an undertutor, who himself could not write the only language, he ever understood, grammatically. We have seen one of them carry the matter farther, and, when his invention was exhausted in personal abuse, accuse a man's father of a wrong religion, who himself had no religion, nay accuse him of uncharitableness, while his own pen was pouring forth venom and gall. It is a symptom of unbounded party rage, when such performances are not universally exploded. We sometimes forgive the satirist for the sake of the wit; but sure nothing less than absolute rancour can reconcile people to the very flegm of malevolence. Such writers are a discredit to a party, and nothing less can induce the committing their cause to such managers, than the weighty reason, which obliged the renowned *Don Quixote* to mount his courteous squire upon an ass, namely that for the present it was not in his power to furnish him with a nobler animal.

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### CHEERFULNESS.

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THE pleasantest of all companions is the *cheerful man*. Preserving an equal distance from noisy and obstreperous mirth and dull unsociable melancholy he gives to life that amusement and pleasure which is at the same time suited to rational reflection and liberal indulgence. Conscious of the proper dignity which his situation requires he never diminishes from it by the vulgar riots of intemperate gaiety, nor seeks to support it by a gloomy reserve and the stateliness of gravity.

Cheerfulness of this kind makes every thing pass pleasantly; it gives to the present its full share of delight without robbing the future of its charms or memory of its joys. The cheerful man is a kind of Alchymist who transmutes into the gold of satisfaction the baser metals of life. It is not that a want of sensibility prevents his feeling for the evils and the distresses which more or less inevitably meet him, nor that with a careless indifference to the welfare of his fellow men he can smile with satisfaction though surrounded by their miseries, and enjoy the luxuries he possesses without regarding the want and poverty of his less affluent neighbours. A cold and ungenerous selfishness of this kind has no communication with cheerfulness. It is requisite that the bosom expand with those feelings which humanity enjoins, and the heart beat with a consciousness of performing the duties it commanded to ensure that cheerful sunshine of the soul which raises and brings to maturity the sweetest flowers of pleasure.

You will find however that circumstances produce very different effects on the disposition and manners of different individuals.

One set is gloomy and desponding, though fortune's choicest favors invite them to lay aside every thing but mirth; and others, whose commerce with the world is a miserable barter of injuries and misfortunes, wear nevertheless the smile of content, and greet you with a sweet serenity that speaks welcome, to the heart. Some are of so restless a make that every east wind is a fever and every cloud a storm; others enjoy forever an uniform tranquility which defies the power of the elements to disturb.

It is not sufficient to account for this diversity, by laying it to the score of conscience. Without inward satisfaction to be sure, the smile will wear away from the countenance, and the flush of pleasure will be as transitory as it is insincere; but the good man is not always a cheerful one, and an anxiety and heaviness is frequently found to have depressed the spirits and destroyed the hilarity of the most virtuous of our species; nor will it be more to the purpose to attribute cheerfulness to prosperity. It is or ought to be the companion of good fortune, but is oftentimes found to have deserted from its path and taken its station at the door of poverty, which is always made more pleasant by its smiles than the palace of nobility when destitute of its charms.

The hand-maid and companion of *cheerfulness* is *contentment*. They are never separated. Together they range through the vicissitudes of life. You may see them with the peasant at his plough, the mechanic at his loom, the student at his desk, and sometimes, though rarely, lolling at their ease, with the nabob in his coach. They are not proud however and had most commonly rather walk than ride. They are seldom lazy, and you will stand a better chance of finding them with the industrious than the idle. They are never more fond of show than substance; you will therefore never see them with the profligate and the prodigal. It is of no consequence to them whether they fare sumptuously or have to labour for subsistence. They enquire not what the board affords, but whether honesty spread the table; not who is master of the feast, but whether he has endeavored to deserve their company. Happy is the man who calls them his companions; they make fortune confer happiness and prevent poverty from bringing misery in its train; they alleviate difficulties which cannot be destroyed, smooth the bed of sickness, spread a couch for repose and antedate the felicities of future blessedness.

[*Emerald.*]

LORENZO.



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For the Gleaner.
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HAS A NATION THE RIGHT TO PUNISH CAPITALLY?

THIS question has undergone considerable discussion among legal and political writers. Although a nation may unquestionably throw away the lives of thousands of its best citizens to redress an injury or preserve itself from conquest, yet it is said that the same nation has not the right of destroying the wicked and corrupt members, which prey upon the vitals of the state and pollute and endanger its existence. Much of the dispute perhaps has arisen from the ambiguous meaning of the word *right*. There is in common language a meaning affixed to this word, which is often quite contrary to *moral right*; and which with respect to individuals may be termed *legal right*; and as relating to nations perhaps *political right*. A person has the right of cutting off his hands or of whipping his innocent child, i. e. no other person can legally interfere to prevent him from doing these acts—and yet no one proceeds morally right who commits such acts of wickedness. So that a person may have the *legal right* of doing a thing which is *morally wrong*.—It is the same with nations. They have the *political right* of doing any act, which other nations cannot legally interfere to prevent them from doing. Or in other words they have the political right of doing whatsoever they please towards themselves; for, no one nation is amenable to another, unless it injures that other.—To exhibit the same idea in another form, let us suppose that a nation *can do* an act politically wrong towards itself; now if it commit such an act, to what power is it amenable? who is to punish the offending nation? It is manifestly a wrong without a remedy, and therefore (in legal language) it is no wrong at all. But as all nations are amenable to the Deity, they *can* certainly act *morally* wrong by injuring themselves.

If the tenor of this reasoning be correct, a nation has the undoubted *political* right of imposing whatever punishments it thinks proper. And whether or not it has the *moral* right of inflicting any particular penalty, (for instance hanging) depends entirely on this question, *whether such punishment be necessary for the preservation of the government and the happiness of its citizens*. For, every nation, like every individual, has the necessary right of self-protection; and of this necessity the nation, as well as the individual, must judge for itself. In nations the supreme power of the government wherever it is lodged, is the proper judge of every thing that is necessary for the safety or prosperity of the state. So that in the United States, the legislature under the controul of the people, have the political right of framing whatever laws they deem proper. But as some of those laws may be injurious to the government, they may therefore be morally wrong.

It has been attempted to be proved that a nation has not the right of inflicting the punishment of death, by the following reasoning—Government is founded on the consent of its members, and exercised by delegation. A man has no power over his own life, and consequently could never delegate such power to any convention or legislative assembly.—Granted. It is true a man has no power over his own life : but in defence of his own life, he certainly has power over that of another, and therefore may delegate that power. In a state of nature a man whose life is endangered by the attack of another, may exercise any power over that other for the purpose of preserving himself; he may kill, tie or imprison, &c. Nations likewise must have the same power, whenever their safety is endangered.—If the right of a nation to inflict capital punishments be established, a question equally important then occurs, viz.

Are capital punishments expedient ?

It is acknowledged by the most eminent jurists and politicians, that the criminal code of all countries is much less perfect than the other branch of jurisprudence. After this confession from learned men, it will not appear so presumptuous to state what is conceived to be a defect in the important science of criminal law. "In discussing the validity of a principle" says an elegant writer "antiquity ceases to be authority and hoary-headed error loses its sanction." A principle although practised but yesterday, is in fact as old and as much a principle as if its dictates had been implicitly obeyed for a thousand years. So that notwithstanding the mistaken policy of most nations may have admitted of fatal punishments, we are not to be led into error blindfolded by our veneration for antiquity; remembering that as no science is yet perfect, it is useless to expect perfection in that most abstruse and difficult of all sciences political philosophy.

The object of punishment being *reparation, correction, prevention and example*, the means which will best effect these with justice and humanity ought to be adopted. It behoves us as fellow-beings and christians to regard the eternal, since we neglect the temporal interest of the offenders. On this account as well as on the ground of policy, it would perhaps be proper to banish all capital punishments. For it is questionable, whether they be not often cruel, sometimes disproportionably mild and generally impolitic. Cruel, not as to the mere pains of death; but as to the inhumanity of hurrying the wretch all crimsoned with iniquity, before the awful tribunal of an offended and justice-distributing God. Labour, confinement and chains according to the degree of criminality, are substitutes which possess more advantages without the defects of hanging or decollation. Close confinement united if necessary with additional rigour is doubtless far more

severe (as to temporal affliction) than any mode of death unaccompanied with deliberate torture. If the criminal be steeled in iniquity, a foe to man and defier of the Almighty, death to him will be stript of its terrors, he will view it as the terminator of misery, he will welcome it as the gladsome harbinger of happiness or annihilation, as the joyous liberator from all the indignities, persecutions and sufferings of this lower world. He cheerfully rushes into eternity to avoid present ills, careless of the future and regardless of what may be his doom. But for the sake of violated justice let not the hardened wretch so easily escape. For the benefit of others, for the sake of example let not his pains in this life be so transitory. Although imprisonment may not work a reformation in his fiend-like bosom, yet let him be delivered over to the remorseless gnawings of a guilty conscience, let him immured in darkness and solitude suffer ten-fold the torments of death, let him drag a prolonged life of woe and wretchedness and thus pronounce a loud and awful warning to the proselytes of villainy. Death in this case would be too lenient a punishment. It may, however, be expected that long or perpetual confinement will generally produce a reformation, and thus lead to a reconciliation with the outraged justice of the august and all creating Deity.

On the contrary, if an ordinary transgressor have been led to the violation of a law that punishes capitally, death would be to him the severest penalty that could possibly be inflicted, since it might sink him into perpetual torment. But as the severe part of this punishment would be in a future world, it would be overlooked by the people whom it was intended to terrify, and therefore act less powerfully as an example than imprisonment although in reality more severe. Would it not then be the utmost height of cruelty thus wantonly to render a man everlastingly miserable, especially since his punishment being after this life could not be attended with benefit to the community? Let not the frail beings of this world extend their punishments beyond this world. Why should man arrogate to himself the supremacy of heaven, and boldly launch his fellow creatures into unceasing perdition? Man ought to punish the body only and suffer eternal punishments to rest with the justice of an eternal God. Thus, if this view of the subject be correct, capital punishments must be often too cruel, and sometimes when there is no hope of reforming the offender, they must be too lenient. But rigorous confinement with other severity if necessary, would equally with death incapacitate an offender from repeating his crime, and while suffering far greater pangs than those of death, would be much more exemplary and more effectually prevent an imitation of his offences.

Capital punishments are chiefly advocated from the terror which they strike and the deep impression which they make on the minds of the people. To assert as has been done that they are

not exemplarily terrifying, would be vain and trifling. This may in reality be the case, in some instances, where so little ceremony is seen in the execution of the unfortunate race of Africa. But where the whole is ceremoniously conducted and accompanied with decorous solemnity the effect must be in the highest degree awful and impressive. However, by no means can capital punishments alone serve as examples. Let the most corrupt and hardened villain try to behold without emotion a fellow-criminal the solitary inhabitant of his gloomy cell where there is

*"No light, but rather darkness visible
Serving only to discover sights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell, hope never come
That comes to all."*

Cut off from the society of men his thoughts must turn in upon himself. "The iron and serrated fangs of remorse" harrow up his soul with reflections on his past conduct and his "maddening conscience darts a thousand stings." Here must he languish hearing no sound but the clanking of his chains; no voice but the thunders of a guilty conscience. Having no companion but despair; no hope but in death. Let him behold such and similar scenes that even frighten fancy as she attempts to pencil their outline, and see if it would not equally with death prevent crimes by the terror of their punishment. Yes! the wretch that smiles at the axe and derides the noose, would tremble at the silent horrors of a dungeon. Hardened as he is he would shrink from so dreadful a punishment, and if free in his choice would grasp at death, as the happy liberator from such complicated and lasting misery.

It may be said indeed that imprisonment cannot be conducted with ceremony, neither is it much exposed to the sight of mankind. True. But then the imprisonment is so much more severe and continues so much longer, that it most amply compensates the want of exposure. And although the impression made on the mind by the execution of a man be great, it is not lasting. When his sufferings are over, they are forgotten; when the impression ceases to be made, it soon ceases to exist. Let a case be fancied. Suppose a villain had a brother in iniquity executed ten years ago. Can any one think that the recollection of his fate would now deter him from wickedness? Would not the lapse of so many years have wiped away or nearly effaced the impression? But suppose that his companion after ten years suffering, were still eking out the remainder of his wretched life amidst the torments of a dungeon, who will presume to assert that the fear of attending his companion in his misery, would not be an immense obstruction against the continuance of his villainous course?

It is scarcely necessary to notice the passage from the Holy Scriptures so frequently quoted with triumph by the friends of the halter. What would become of our governments if we were to adopt all the political regulations that were given to the Israelites? This direction was intended for one people only, and not meant to extend to other nations unless they should think proper to introduce it.

It ought not to be omitted that the abolition of capital punishments has been tried with the happiest effect in some of the European states. And the amelioration of the penal code of Pennsylvania has produced consequences still more beneficial.—But as this part of the subject has been frequently enlarged upon, to say more here is unnecessary.

It is said again that the policy of most nations ancient and modern, has admitted punishment by death, and therefore we may reasonably infer its propriety. But perhaps the universality of this punishment (like the universality of many very foolish practices and opinions) may be accounted for without supposing it to be so very just and proper. During the rude organization of society when men herded together without strict government, each would revenge his own wrongs. If any one were to be grievously injured he would kill the offender, having no other method of punishing him severely—long confinement being impossible among an unsettled tribe. Thus all great criminals must have been capitally punished by a savage people. Afterwards when regular government would be instituted they would adhere to their old method of punishing by death, from its having been formerly practised (through necessity) with advantage. Barbarous governments prefer the infliction of death to any other punishment, because their views are too prejudiced and narrow, and their minds too gross, cruel and impetuous to discover the exact proportion of punishments to crimes or to confine criminals to any good purpose. Might not then the universality of this method, have arisen from the barbarity of primitive nations and have been preserved by the sanction of immemorial custom among more polished people? Is it not probable too that when the minds of men become more liberal and enlightened and less fettered by custom, when criminals imprisoned shall be humanely treated and kept with a view to reformation, when they shall be considered as men having souls although wicked, and when prisons shall cease to be nurseries of every kind of vice, is it not probable that an almost universal substitution of confinement instead of death will take place, and capital punishments no longer disgrace any country? In vain do we flatter ourselves that we have reached the *ne plus ultra* of civilization. Every nation imagines itself to be the most civilized: but posterity sweeps away the delusive thought.

Extreme lenity in punishments is not here advocated. "Severity and justice in its rigour, awes an impious bold offending world,

commands obedience and gives force to laws." But confinement is not too lenient. It may be made much more severe than death itself. That is, it may be made more severe in bodily pain, which is as far as the vengeance of a government ought ever to extend, since to war with the souls of men would be the most wanton barbarity, and could have no influence on the minds of the people. And it possesses this great advantage that pains may be inflicted as nearly as possible proportionate to the degree of criminality in the offender: while punishment by death must remain for ever the same and thus equally punish many criminals that are unequally atrocious. And doubtless when imprisonment is kept under proper regulations, its effect on the mind of the prisoner must highly contribute to his future good conduct. Thus may many an unfortunate culprit, be reclaimed from the rugged road of vice to the smooth peace-strewn path of virtue. For such an effect who would not wish the entire expulsion of all capital punishments? Who would not wish the substitution of labour and chains, if innocence can be as well secured and justice more impartially awarded?

To conclude—it appears 1. That imprisonment and death are equally useful in preventing a repetition of crimes. 2. That by imprisonment and labour some reparation can be made to the government in most cases, and that none can be made by the death of the offender. 3. That the criminal can be reformed by confinement, though not by death. And 4. That both are useful as examples, but the imprisonment being for a long time the effect on the minds of the people will be the greater.

PERIANDER.

FOR THE GLEANER.

"He who tattles may expect to be told of it."

PROVERB.

IT is well known that every society is troubled with a certain set of people who make it a profession to give publicity to every word they hear which may be likely to produce dissatisfaction among the peaceable members of the community.—Whether this disposition takes its rise from a naturally *envious* constitution, or a weakness in the mind, is doubtful; but it is certainly a bane to society that ought, if possible, to be eradicated. Those *friends* to discord I will, at present, divide into classes:

The first are those who introduce themselves I ventured for the express purpose of picking up some ditation; on sions, that they may afterwards retail them in a profound myself alone, ng me accosted

public, or to other companies.—I have frequently observed, that this set of mischief-makers do not always pay a strict regard to truth, but vary what they hear according to circumstances, or mould it into different shapes so as to produce the greatest effect on the minds of their hearers.—But even admitting that they give what they hear *verbatim*, does it *lessen* the despicability of the occupation? no,—because a wilful breach of confidence is always considered by upright and just men as a characteristic mark of a dishonest and dishonorable heart.—Here the question may arise—*is telling what is spoken in company a breach of confidence?* certainly it is when communicated with a view to do an injury. For, when one person in company is speaking of the *behaviour* or *talents* of another who is absent, he has so much confidence in his hearers, as to expect that they will not expose him should he inadvertently drop some expression not altogether favorable to that other. Without this reliance upon the candor or secrecy of a select party, all harmony and sociability is at an end. How can any freedom be used among the best of friends when an idea is entertained that one of those tattling pests is present? Would not the utmost caution be placed upon the words and actions of every individual, for fear that without knowing it he might be brought into a quarrel, perhaps, with some of his nearest friends; therefore all the conversation becomes reserved, and consequently those social parties which tend to the immediate civilization of a people are entirely neglected.

The second class of tattlers vary very little from the first, except, if possible, they are more despicable.—Such are those who pry into *family* secrets for the purpose of publishing them to the world.—This disposition, I fancy, takes its rise from a refinement of the principles of the first class, for it produces the same effect, and has a peculiar tendency to destroy the bands of friendship and render feeling mortals unhappy.

It is impossible that a moral society can feel itself the least indebted to those two classes of people for the pains they take in *enlightening* it with the faults of individuals, or keeping it in a continual commotion by tattling tales; on the contrary, feeling itself injured, it must naturally detest them.—The bad effects herein enumerated are not all which originate from tattling.—We find that frequently worthy persons are reduced to the most abject state of misery by it. The characters of the female sex destroyed without the least foundation, and even civil society reduced to a state of *backbiting warfare*; with many other evils, which require a more masterly pen to detail & comment upon. Must it with shame be said myself, the boast of persons among us who uphold a vice so atrocious? You humanely cannot heart capable of feeling the least enjoyment in humanity toward the vital principles of society, in disturbing its repose, O! the enthusiast its happiness? No! It must be below a humane admired and examined

heart.—Those who are addicted to such a vice must possess some ingenuity—for it is impossible that a dull mind could screen itself from immediate detection.—Therefore, if this ingenuity was rightly directed, they might make good members of society and be respected as honorable citizens.—But as it is, all that they can expect is, when they are discovered, to be treated with the greatest abhorrence, and all *their* actions laid before the public in turn.

THE LAZY PREACHER.

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For the Gleaner.
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AN EVENING RAMBLE, OR SCIENTIFIC ENTHUSIASM.

THE evening was beautifully serene ; the departing sun was yet lingering on the western mountain's top, while his obliquely scattered rays, tinging the far-stretched horizon with the most glowing hues, lengthened the shadows across the plain. Wearied, with the bustling follies of the day, I sallied forth from the buzz and noise of the busy-thronged town, to contemplate, unmolested, the stary magnificence of the heavens—the infinitude of worlds, that reel through the illimitable regions of the universe. Wandering along, roving on the wings of imagination through the planetary regions, I was suddenly arrested in my reverie, by a loud voice coming from the right ; I raised my eyes to see the object which molested me in my golden fancies, and soon beheld a tall and aged figure emerging from behind a thicket, accompanied by a young man. Astonished at the singularity of his appearance, I stood and gazed with surprize. His eyes were deep sunk, and his cheek bones high raised ; his body, inclining forwards, was wrapt in a long tattered cloak, which, like its tenant, appeared to have withstood the peltings of the storm and wind for many a past day. A cane, which this time-worn being held in his right hand, was so pugilistically brandished, as, at first, made me believe, he was enforcing truths into the mind of his youthful companion, by the irresistible arguments of this hard logic. On approaching nearer, however, I observed him holding something in his left hand, upon which the young man's eyes were stedfastly fixed. The old man, apparently, spoke with much warmth, and his vociferations were so vehemently uttered, that I could frequently distinguish some of the emphatical words, as, "*Omnipotence,*" "*Truth,*" "*Humanity,*" "*Wisdom,*" "*Goodness,*" "*Nature,*" &c. from whence I concluded, he was some hoary-headed saint, engaged in a discourse on the attributes of the Deity. As I came still nearer, affecting to be deeply absorbed in my meditation ; on coming close up to them, I started, as if waking from a profound reverie, pretending surprize, as if I had thought myself alone.—The old haggard-looking being on perceiving me accosted

me with an air of philanthropy ; and, wishing, I presume, in the plenitude of his goodness, to make his instructive loquacity as extensively useful as possible, bade me approach.—“ Here,” says he, holding something fluttering between his fingers, “ here, young man, is one of the gayest and most beautiful insects that possesses life.” I made up to him in order to see what it was, and beheld, in the struggling pangs of death, a——*Butterfly*.

And is this all ? said I—is it this which draws from you such gesticulatory raptures ; I see hundreds flitting before me every day without ever thinking more of them, than

“ *Get thee hence, gay child of pleasure,
Freedom is thy life’s best treasure.*”

“ That may be,” replied he, leaning on his cane, “ you men of the world are too fond of trifling pursuits, too fond of the *glitter* and *shew* of false science to take any delight in this *dignified* and pleasing department of the study of nature.” “ As a science,” replied I, “ I indeed could find little amusement in musing over the wings or proboscis of a butterfly, or in examining the anatomy of a gnat or a cricket ; yet though I cannot linger scientifically over a mutilated butterfly, I can view them with heart-felt delight as they flit and sport

“——’*midst the lavish charms of nature.*”

“ Young man,” says he again, “ benevolence, gratitude, and *humanity*, are the three cardinal virtues of the human bosom ; and no study is so conducive to these virtues, as the study of this *neglected* tribe of existence. It instructs us in the exercise of humanity towards our inferior brethren—the insects & worms that crawl upon earth. Ah ! young man, how blind are you to one of the purest pleasures of *rationality* ; what is all your mathematical, your metaphysical, your chymical lore ? What all your poetic fancies, when compared with that science, which teaches the nature and structure of inferior animated nature ?”

By this time the young man who had left us to follow the insects that were flitting through the air, was making up towards us, with a countenance beaming with the flushes of joy—he stretched out his hand, saying, “ Here, father Nidus, here is one still more beautiful.” The young philosopher, in the ardor of his pursuit, had humanely mashed the head of the little insect, which was still *twisting* and *wreathing* in his eager grasp. “ Is this, said I to myself, the boasted humanity your “ noble science” inculcates ! You humanely crush their little heads, that you may shew your humanity towards them, by *wise* and *philosophic speculations* ; O ! the enthusiasm of blind bigotry ?”—After the old man had admired and examined it for some time silently, he gave

us a very learned lecture on its class, order, and genera; and expatiated at full length on the various shades and colours of its wings, the curvature and elasticity of its proboscis, and concluded with a very *tender* and *pathetic* discourse on insectmanity, or humanity towards our inferior brethren, as he expressed himself—*even while the little animal was expiring in his hands!*

I now bade these two *humane-instructed* votaries of insect-pursuit a good night, pursuing my now moonlight ramble in a random direction, unknowing, nor caring whither I went. The sun had sunk beneath the horizon; the mountains' misty tops were yet faintly tinged with the lingering, refracted rays of his retiring light. The splendors of the departing day were involved in the dusk of dubious twilight, and the blue vault of heaven was studded here and there with a bright star, while the pale moon culminated silently towards her zenith.

This was a glorious moment to indulge in the fairy visions of wandering fancy! As I loitered along, borne upon the wings of roving contemplation, I soared through all the boundless regions of the universe, "and gazed and lit upon each rolling world." I do not know how long I would have "reel'd and revell'd" in this transmundane excursion, had not a ditch, into which I placed my unconscious foot, brought me again, body and mind, to the earth. Not a little displeased at the dissolution of my pleasing reverie, I replaced myself again upon my feet, when, on casting my eyes around, I saw a man within a small distance from me, sitting on a little stool with a tub of water before him. Curiosity urged me to approach this oddly-situated being; a thousand conjectures ran through my mind, as to what he was doing; and on getting closer to him I observed him looking through an instrument at the moon. After having gazed for some time, he took the instrument from his eye, and wrote something on a slate he had beside him. He then saw me, apparently with surprize, yet gave me a very gentle salutation. Having put his instruments, slate and papers into a box, he turned himself towards me on his little stool, and addressed me with an air of the profoundest gravity: "I am," says he, "taking the distance of the moon from Orion. You undoubtedly have studied astronomy, young man; and probably you came to this place to muse on the universal fabric of the Deity's architecture." I have only read Ferguson on that subject, replied I. "And were you not much pleased with the study?" said he again. I was, indeed; but as my father did not destine me for an astronomer, he put me to the study of a profession, so that now I have forgot nearly all I ever knew of that science. "A profession! Ah what a pity," said he, "what a pity that the thirst of lucre, the aim of all professions, should become the barrier to the most dignified pursuit of men; a science in whose delightful regions I have spent the happiest moments of my existence. Heavens! with what

rapturous ardour glows my bosom, when I contemplate silently the many worlds that roll through the etherial range of the universe ! The studies of botany, natural history, moral philosophy, have all their peculiar beauties ; but in the whole circle of human sciences there is none so noble, so dignified, and so important as astronomy." Here my easily-excited imagination caught the glare of the old man's ; and I would at that moment have given all I possessed for the acquisition of this science. The enthusiastic ardour, with which he expressed himself, together with the celestial scenery around me, almost determined me to relinquish my professional study for the study of astronomy. He then gave me a long discourse on the superior excellence and utility of astronomy ; and in the plenitude of his zeal even went so far as to declare, civilization depended on the light which astronomy diffused throughout the world.

Pleased with the honest but prejudiced zeal of this planet-struck enthusiast, I bade him good night, and again pursued my ramble though now on my homeward track. I sauntered along in a careless mood, thinking on what had just past in my incidental interviews. But, as if the genius of molestation had been hovering around me, I again saw a tall personage, coming towards me with "slow and measured step," and his arms folded across his breast, seemingly in deep meditation. Unwilling to meet him, I stepped out of the way and placed myself behind a small thicket that grew by the path. Just as he came opposite me, he stopped short, and fixing his eyes on the full moon, addressed her in a strain highly poetical and touching. The moon shone bright, so as to make every object appear quite distinctly. "Time-settled sorrow" and care were visibly depicted in his countenance, and he wore the garments of wretchedness. "Ah!" says he, after some moments silence, "I would not exchange the sweet feelings of this moment for all that the glare of wealth or the pomp of power can bestow !—I am poor, yet

"I care not fortune what you me deny,
You cannot rob me of sweet nature's grace,
You cannot shut the windows of the sky,
Through which pale Cinthia shews her beauteous face."

"What are all the dull and dry pursuits of man to me ; let the mathematician torture his brain with angles and lines ; let the botanist climb the mountain's craggy side to make discoveries in the vegetable creation ; but I, though I am forced to feel the contumelious sneer of the lucre-apathised and philosophic-callous, will pursue the pleasing phantasmagoria in the fairy regions of poetry,

"Nor heed the storm which howls along the sky."

After dwelling on the surrounding scenery with the highest degree of poetic elegance, he sighed, and walked off, "muttering his wayward fancies," as he went along; and I with a bosom full of pleasing emotions continued my ramble until, without any further interruption, I arrived in my chamber.

I could not help reflecting, on my return, upon the strange occurrences that happened to me in my evening's ramble. It is surprizing to observe how insensibly the "secret bias of the soul" is formed, and with what facility the mind attaches itself to the objects of its pursuit, and raises them far above their just elevation, in the scale of excellence.

Man, indeed, in his opinions and his prejudices is but the mere creature of situation and circumstance; his virtues and vices; his opinions of man; his manners, and his pursuits, all receive a tinge from the peculiar station of life in which he is placed. The enthusiastic votaries I encountered in my evening's walk were all equally zealous in behalf of their own particular pursuits, and believed none else so dignified, so important and so pleasing. This prejudice, founded on habit, is, indeed, observable in every situation, and in every pursuit of life; from the humble chimney sweeper up to the reverend divine. And it is a happy circumstance that this disposition of the human mind is so general: it causes men to be contented with their peculiar pursuits and stations in life, and by that means preserves in the chain of human existence, order, regularity and happiness.

EVANDER.

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ORTHOGRAPHY.

OF many instances of bad spelling the following is among the most ludicrous—A traveller passing a cottage observed on a board over the door the following inscription:


"MI WYF QUURS AGOOSE
"AN I QUUR THE GANDERS."

Not being able to comprehend the meaning of it he alighted and went in. How great was his surprize when on enquiry he found it intended to be


*My wife cures Agues
And I cure the Faundice.*

—————:—————

"Sin in its own nature tends to make men miserable. It certainly causes trouble and disquiet of mind; and to a considerate man that knows how to value the ease and satisfaction of his own mind, there cannot be a greater argument against Sin than to consider that the forsaking of it is the only way to find rest for his soul."——[Tillotson.]



P o e t r y.



FREEDOM AND PEACE—OR, THE VOICE OF AMERICA.

A NATIONAL SONG.

WHILE Europe's mad powers o'er creation are ranging,
 Regardless of right, with their bloodhounds of war :
 Their kingdoms—their empires, distracted and changing ;
 Their murders and ruins resounding afar :
 Lo ! *Freedom and Peace*, fair descendants of heaven !
 Of all our companions the noblest and best,
 From dark eastern regions by anarchy driven,
 Have found a retreat in the climes of the *West*.

CHORUS :

Then Freedom and Peace we will cherish together,
 We'll guard them with valor—we'll crown them with art !
 Nor ever resign up the one or the other,
 For all that ambition's proud pomp can impart.

Here dwell the blest cherubs so dear to our wishes !
 Here thron'd in our hearts, they inspire all our themes ;
 They sport round each cottage, with smiles and with blushes ;
 They glide through our cities—the sail down our streams ;
 The shades of our heroes, immortal, delighted,
 Look down from the radiant mansions of day,
 “ Be firm ! ” they exclaim, “ Be forever *united* ! ”
 “ And nations may threaten ; but *cannot* dismay ! ”
For Freedom and Peace, &c.

The demons of discord are roaming the ocean,
 Their insult and rapine and murder are law ;
 From scenes so atrocious of blood and commotion,
 'Tis great—it is godlike—awhile to withdraw !
 Perhaps when the hand that had fed is suspended,
 When famine's pale spectres their steps overtake,
 The firm VOICE of TRUTH may at last be attended,
 And JUSTICE and REASON once more re-awake,
But Freedom, &c.

AWAY! with the vultures of war and ambition,
 That headlong to rearing of NAVIES would run,
 Those *cancers* of nations—those pits of perdition,
 Where Britain and France will alike be undone.
 Far nobler the ARTS of our country to nourish,
 Its *true* independence and powers to increase,
 And with our resources of industry flourish,
 To hail the glad blessings of FREEDOM and PEACE.
Then Freedom, &c.

The storm we defy—it may roar at a distance,
 Unmov'd and impregnable here we remain;
 We ask not of Europe for *gifts* or *assistance*;
 But JUSTICE, GOOD FAITH, and the RIGHTS of the MAIN.
 Should these be refus'd, *in ourselves we're a world!*
 And those who may dare its domains to invade,
 To death and destruction at once shall be hurl'd,
 For Freedom hath sworn it and shall be obey'd.
Then Freedom, &c.

We want neither emperor, king, prince, nor marshal,
 No navies to plunder—nor Indies to fleece;
 Our honest DECREES are, "TO ALL BE IMPARTIAL;"
 OUR ORDERS OF COUNCIL ARE FREEDOM and PEACE;
 But commerce assailed by each vile depredator,
 Our country has will'd for a while to restrain,
 And infamy light on the head of the traitor
 Who tramples her laws for ambition or gain.
Then Freedom, &c.

Look round on your country, Columbians, undaunted,
 From Georgia to Maine—from the lakes to the sea;
 Is one human blessing or luxury wanted,
 That flows not among us, unmeasured and free?
 Our harvest sustains half the wide eastern world;
 Our mines and our forests exhaustless remain;
 What sails on our great FISHING BANKS are unfurl'd!
 What shoals fill our streams from the depths of the main!
Then Freedom, &c.

The fruits of our country, our flocks, and our fleeces,
 The treasures immense in our mountains that lie,
 While DISCORD is tearing old Europe to pieces,
 Shall amply the wants of our people supply;
 New *Roads* and *Canals*, on their bosoms conveying,
 Refinement and wealth, through our forests shall roam;
 And millions of Freemen with rapture surveying,
 Shall shout out, "O LIBERTY! *this* is thy home!"
Then Freedom, &c.

Then Freedom and Peace we will cherish together,
We'll guard them with valor—we'll crown them with art!
Nor ever resign up the one or the other,
For all that ambition's proud pomp can impart.

THE INVITATIONS OF THE GOSPEL.

The saints below, that do but taste,
And saints above, who drink at will,
Cry jointly "Thirsty sinners ! haste,
"And drink, the spring's exhaustless still."

Let all that hear the joyful sound,
 To spread it through the world unite;
 From house to house proclaim it round,
 Each man his fellow-man invite.

Like thirsty flocks, come let us go;
 Come every colour, every age:
 And while the living waters flow,
 Let all their parching thirst assuage.

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*For the Gleaner.*  
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### A PENNSYLVANIA PASTORAL.

The hay-makers from dinner had return'd,  
 And dusty plains with mid-day sunbeams burn'd,  
 Beneath some shady tree the grass they press'd,  
 And thus enjoy'd th' allotted hour of rest.  
 But love-lorn Susan, gnaw'd with pale remorse,  
 Silent, alone, pursu'd her cheerless course,  
 To where the weeping willow's drooping boughs  
 Soft, sighing, swing with ev'ry breeze that blows;  
 Where moaning doves in mid-day always flock,  
 And the clear spring spouts from the mossy rock,  
 Whose head the men had wrought into a hole,  
 Which held a whiskey-bottle and a bowl.  
 Here she once more renewed her woe-worn theme,  
 Sigh'd with the trees and murmur'd with the stream.  
 Ah! Thomas! here 'twas first I learn'd to hark  
 To your soft strains from whistle form'd of bark;  
 As on yon hill you pip'd, 'twas here I lay,  
 Hear'd each note swell, then trembling die away;  
 'Twas here I first resign'd my easy heart,  
 And now 'tis here I moan love's hopeless smart.  
 Thomas, that well can guide the rooting plough,  
 Or ease the milk-swoln udder of the cow,  
 Or through the grass the sweeping scythe can wield,  
 Or with his sickle crop the harvest field;  
 Thomas, who quickly wins each maiden's heart,  
 And makes the rival lads with envy smart;  
 Yes, he's the youth, whose absence now I mourn;  
 He's gone! alas! and never will return.  
 As Thomas once upon his whistle play'd  
 On yon green bank beneath the beach's shade,  
 Where the dull creek winds slowly through the wood,  
 And bending trees hang trembling o'er the flood,



His strains would now upon the water float,  
Now hills responsive echo ev'ry note ;  
If he in sober mood would solemn chaunt,  
Each wond'ring fish forsook its rocky haunt,  
And slowly swimming, flock'd in silence round,  
And steady gaz'd, enchanted by the sound ;  
The birds that pour'd from bending twigs their notes,  
And with sweet chirpings swell'd their little throats,  
Would for a while suspend their jovial song,  
And eager flit to join the wond'ring throng ;  
E'en the dull cow, forgetful of her food,  
With half-chew'd mouthful, void of motion stood.  
But if the keys more nimbly he would touch,  
Rheumatic age threw down his long us'd crutch,  
And in a merry fit would hobb'ling strain  
To join the dance, forgetful of his pain ;  
The fish that heard with solemn awe before,  
Flounc'd to and fro, and solemn were no more,  
But on the surface danc'd both trouts and eels,  
Circl'ing the pool in merry jigs and reels ;  
And clumsy rams, affected by the notes,  
Frisk'd round in joy and shook their fleecy coats.  
O Thomas ! how could I my love command  
When cows and sheep could not thy strains withstand ?  
But why, O Fortune ! do I burn with love,  
And Thomas free from maid to maid still rove ?  
Why e'er did Nature form him thus to gain  
The love of maids, and after slight their pain ?  
Thus oft the gunner will in ambush lay,  
And, whistling, lure the partridge off his way,  
Who when he hears the well-dissembled strain,  
Answers and runs, then hears, and runs again,  
Nor thinks of danger, nor the fatal mock,  
But thinks he speeds to re-unite his flock ;  
And when he comes to where he heard the sound,  
He calls once more, and list'ning looks around,  
The ambush'd gunner then, with steady aim,  
Touches the spring and death flies forth in flame ;  
The victim mounts to fly, but flying's past,  
So flutt'ring falls, and shiv'ring breathes his last.  
Thus lamentation swell'd her throbbing breast,  
When in the shade the mowers rose from rest,  
And for refreshment to the spring repair'd,  
Where they with Susan the stiff-grog-bowl shar'd,  
And did her griefs with roughest jests console,  
While whiskey cordial heal'd her wounded soul.  
At length they screw'd her spirits up in tune,  
And she work'd, singing, through the afternoon.

DABLERUS.

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For the Gleaner.
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THE POLITICIAN AND THE POET—CONTRASTED.

I'VE ta'en it in my head th' day,
 To try a rhyme in Burns' way,
 Unknownen what I'm gaun to say,
 Withoutten heed,
 I tak the pen an' scratch away,
 Let wha will read.

The gen'ral topic o' th' times,
 Is foreign to us men o' rhymes,
 We're na' weel skill'd in checks an' chimes
 O' legislation ;
 Or critic-like to bizz o'er crimes
 O' men in station.

Behold that bleth'rin *man o' state*,
 He blaws his nose, he rubs his pate,
 He's quite oppressed wi' th' weight
 O' public cares ;
 Poor soul ! thou'dst better regulate
 Thine own affairs.

He kens fu' weel the specks an' flaws
 O' public men an' public laws,
 An' at our courts there's not a cause
 But he's as pat in,
 As Doctor Hornbook ever was
 In Greek or Latin.

In gath'ren votes ill will he gains,
 He sears his conscience, racks his brains;
 An' maugre much fatigue an' pains,
 'Tis ten to one
 Just as it was the world remains
 When a' is done.

The poet acts a nobler part,
 "To raise the genius, mend the heart,"
 An' ay to practice every art
 To please the ladies ;
 To lull affliction's cruel smart
 His joy an' trade is.

Register and Gazette.

REPORT

Of the Secretary of the Treasury on the subject of Public Roads and Canals; made in pursuance of a resolution, of the Senate of the United States, of March 2, 1807.

THE general utility of artificial roads and canals, is at this time so universally admitted, as hardly to require any additional proofs. It is sufficiently evident that, whenever the annual expense of transportation on a certain route in its natural state, exceeds the interest on the capital employed in improving the communication, and the annual expense of transportation (exclusively of the tolls,) by the improved route; the difference is an annual additional income to the nation. Nor does in that case the general result vary, although the tolls may not have been fixed at a rate sufficient to pay to the undertakers the interest on the capital laid out. They, indeed, when that happens, lose; but the community is nevertheless benefitted by the undertaking. The general gain is not confined to the difference between the expenses of the transportation of those articles which had been formerly conveyed by that route, but many which were brought to market by other channels, will then find a new and more advantageous direction; and those which on account of their distance or weight could not be transported in any manner whatever, will acquire a value, and become a clear addition to the national wealth. Those and many other advantages have become so obvious, that in countries possessed of a large capital, where property is sufficiently secure to induce individuals to lay out that capital on permanent undertakings, and where a compact population creates an extensive commercial intercourse, within short distances, those improvements may often, in ordinary cases, be left to individual exertion, without any direct aid from government.

There are, however, some circumstances, which, whilst they render the facility of communications throughout the United States an object of primary importance, naturally check the application of private capital and enterprize, to improvements on a large scale.

The price of labor is not considered as a formidable obstacle, because, whatever it may be, it equally affects the expense of transportation, which is saved by the improvement, and that of effecting the improvement itself. The want of practical knowledge is no longer felt: and the occasional influence of mistaken local interests, in sometimes thwarting or giving an improper

direction to public improvements, arises from the nature of man, and is common to all countries. The great demand for capital in the United States, and the extent of territory compared with the population, are, it is believed, the true causes which prevent new undertakings, and render those already accomplished, less profitable than had been expected.

1. Notwithstanding the great increase of capital during the last fifteen years, the objects for which it is required continue to be more numerous, and its application is generally more profitable than in Europe. A small portion therefore is applied to objects which offer only the prospect of remote and moderate profit. And it also happens that a less sum being subscribed at first, than is actually requisite for completing the work, this proceeds slowly; the capital applied remains unproductive for a much longer time than was necessary, and the interest accruing during that period, becomes in fact an injurious addition to the real expense of the undertaking.

2. The present population of the United States, compared with the extent of territory over which it is spread, does not, except in the vicinity of the seaports, admit that extensive commercial intercourse within short distances, which, in England and some other countries, forms the principal support of artificial roads and canals. With a few exceptions, canals particularly, cannot in America be undertaken with a view solely to the intercourse between the two extremes of, and along the intermediate ground which they occupy. It is necessary, in order to be productive, that the canal should open a communication with a natural extensive navigation which will flow through that new channel. It follows that whenever that navigation requires to be improved, or when it might at some distance be connected by another canal to another navigation, the first canal will remain comparatively unproductive, until the other improvements are effected, until the other canal is also completed. Thus the intended canal between the Chesapeake and Delaware, will be deprived of the additional benefit arising from the intercourse between New-York and the Chesapeake, until an inland navigation, shall have been opened between the Delaware and New-York. Thus the expensive canals completed around the falls of Potomac, will become more and more productive in proportion to the improvement, first of the navigation of the upper branches of the river, and then of its communication with the western waters. Some works already executed are unprofitable, many more remain unattempted, because their ultimate productiveness depends on other improvements too extensive or too distant to be embraced by the same individuals.

The general government can alone remove these obstacles.

With resources amply sufficient for the completion of every practicable improvement, it will always supply the capital wanted.

for any work which it may undertake, as fast as the work itself can progress, avoiding thereby the ruinous loss of interest on a dormant capital, and reducing the real expense to its lowest rate.

With these resources, and embracing the whole union, it will complete on any given line all the improvements, however distant, which may be necessary to render the whole productive, and eminently beneficial.

The early and efficient aid of the *federal* government is recommended by still more important considerations. The inconveniences, complaints, and perhaps dangers, which may result from a vast extent of territory, can no otherwise be radically removed, or prevented, than by opening speedy and easy communications through all its parts. Good roads and canals, will shorten distances, facilitate commercial and personal intercourse, and unite by a still more intimate community of interests, the most remote quarters of the United States. No other single operation, within the power of government, can more effectually tend to strengthen and perpetuate that union, which secures external independence, domestic peace, and internal liberty.

With that view of the subject, the facts respecting canals, which have been collected in pursuance of the resolution of the Senate, have been arranged under the following heads :—

1. Great canals, from north to south, along the Atlantic sea coast.
2. Communications between the Atlantic and western waters.
3. Communications between the Atlantic waters, and those of the great lakes, and river St. Lawrence.
4. Interior canals.

Great Canals along the Atlantic Sea-coast.

The map of the United States will shew that they possess a tide-water inland navigation, secure from storms and enemies, and which, from Massachusetts to the southern extremity of Georgia, is principally, if not solely, interrupted by four necks of land.—These are the isthmus of Barnstable ; that part of New-Jersey, which extends from the Rariton to the Delaware ; the peninsula between the Delaware and the Chesapeake ; and that low and marshy tract which divides the Chesapeake from Albemarle sound. It is ascertained that a navigation for sea vessels, drawing eight feet of water, may be effected across the three last ; and a canal is also believed to be practicable, not perhaps across the isthmus of Barnstable, but from the harbor of Boston to that of Rhode-Island. The Massachusetts canal would be about 26, the New-Jersey about 28, and each of the two southern about 22 miles in length, making altogether less than one hundred miles.

Should this great work, the expense of which, as will hereafter be shewn, is estimated at about three millions of dollars, be ac-

complished, a sea vessel entering the first canal in the harbor of Boston, would through the bay of Rhode-Island, Long Island sound, and the harbor of New-York, reach Brunswick on the Rariton: thence pass through the second canal to Trenton on the Delaware, down that river to Christiana, or New Castle, and through the third canal to Elk river, and the Chesapeake; whence sailing down that bay, and up Elizabeth river, it would, through the fourth canal, enter the Albemarle sound, and by Pamptico, Core and Bogue sounds, reach Beaufort and Swansborough, in North Carolina.—From the last mentioned place, the inland navigation, through Stumpy and Toomer's sounds, is continued with a diminished draft of water, and by cutting two low and narrow necks, not exceeding three miles together, to Cape Fear river; and thence, by an open but short and direct run along the coast, is reached that chain of islands between which and the main, the inland navigation is continued to St. Mary's along the coast of South Carolina and Georgia. It is unnecessary to add any comments on the utility of the work, in peace or war, for the transportation of merchandize, or the conveyance of persons.

The several papers under the letter (A.) herewith transmitted, contain the information which has been received on those several intended communications. The substance will now be stated.

I. MASSACHUSETTS CANAL.

1. SANDWICH isthmus, between Barnstable bay on the north, and Buzzard's bay on the south, had first attracted the public attention. Surveys and levels were taken, for the purpose of ascertaining the practicability of opening a cross cut, to be supplied by the sea itself, from the mouth of Back river, in Buzzard's bay, to the mouth of Scusset river, in Barnstable bay.

The distance was found to exceed 7 miles; the elevation of the highest intermediate ground is forty feet above low water mark in Barnstable bay; the depth of water at the mouth of Black river, does not, at low water, exceed 7 feet and a half; and the channel to that spot through Buzzard bay, is obstructed by shoals. The tide which rises but three feet and a half in that bay, rises three hours and a half later, and more than eighteen feet in that of Barnstable. The shore on which that formidable tide would operate, is an open beach, without any harbor or shelter whatever. Independent of other obstacles, it was apprehended that the same natural causes, which had formed the isthmus, might fill the canal, or make a bar at its entrance; and the project seems to have been abandoned.

2. The ground was also examined between Barnstable harbor on the north, and Hyannus harbor on the south, at some distance east of Sandwich. The breadth of the peninsula does not exceed here four miles and a half, and there would be an harbor at each end of the canal. The same difference exists in the tides

which rise 4 feet in Hyannus, and 16 feet in Barnstable harbor.— The entrance of this is obstructed by shoals ; but the great obstacle to a cross cut, is the elevation of the intermediate ground, estimated at 80 feet above tide water. Navigable ponds on that high ground might perhaps form part of a lock canal, and supply the remainder with water. But a canal frozen in winter, would not have effected the great object in view, which was to enable vessels from sea, to proceed in winter from Martha's Vineyard, to Boston, without sailing around Cape Cod. Although the difficulty of the navigation from Boston to Barnstable, diminishes the utility of this communication, as one of the great links in this line of inland navigation, it may be resorted to, should that which will be next mentioned, prove impracticable for sea vessels.

3. The attention of the legislature of Massachusetts, under whose authority the grounds at Sandwich and Barnstable, had been examined, has lately been turned to a direct communication between Weymouth landing, within the harbor of Boston, and Taunton river, which empties into the bay of Rhode Island. A favorable report has been made, during the last session, of which a copy has lately been obtained. The distance from tide water to tide water, is 26 miles by one route, and 23 1-4 miles by another. The highest intermediate ground is 133 feet above tide water, but may be reduced ten feet, by digging to that depth, the length of a mile. Two ponds known by the names of Weymouth and Cranberry, the largest and least elevated of which covers five hundred acres, and is fourteen feet higher than the summit of the proposed canal, will supply the upper locks with water by feeders, four miles long. Whether the quantity of water contained in those ponds, and estimated equal to a daily supply of 450,000 cubic feet, will be sufficient for a sloop navigation ; and whether any other ponds or streams may be brought in aid, does not seem to be fully ascertained. After descending twenty feet towards Weymouth, and seventy towards Taunton, an ample supply for the lower locks, will be derived from other large ponds, the principal of which are known by the names of Braintree and Nippinitic.

The expense may, on a supposition that the route is partly through a rocky soil, be estimated as follows :

Digging 26 miles, at \$30,000 a mile,	\$780,000
Lockage 260 feet, at \$1,250 a foot,	325,000
Feeders, purchase of land, &c.	145,000
	<hr/>
	1,250,000

II. NEW-JERSEY CANAL.

A COMPANY was incorporated some years ago, by the legislature of New-Jersey, for opening a canal between the Rariton and the

Delaware. Acting under the erroneous opinion that the navigation of small rivers might be improved and used as a canal, the company intended to have united, by a cross cut of one mile, the Assanpink or Trenton creek, with Stoney brook, a branch of Millstone river, and to have descended Trenton creek to the Delaware, and Stoney brook, and Millstone river, to the Rariton. The capital, which was inadequate, was not paid; but their survey of the intended route, has shewn the practicability of a canal for sea vessels, on a proper plan.

The distance from Brunswick to Trenton is 26 miles, and the only obstacle in the way is the "Sand hills," some distance west of Brunswick. These may, it is said, be avoided by a deviation which would not increase the distance more than two miles; and they may at all events be perforated, as has been done by the turnpike company, who have opened a road on a straight line between the two towns, without having in any place an angle of ascent of more than three degrees.

The highest intermediate ground between Assanpink and Stoney brook, is only fifty feet above tide water; and it is suggested that the summit level may be taken seven feet lower, cutting seven miles through a level meadow, between the confluence of the Assanpink, and Shippetankin creeks, and Rowley's mill, near the confluence of Stoney brook and Millstone river.

An adequate supply of water will be drawn by short feeders, from Philip's springs, Trenton creek, Stoney brook, and Millstone river, all of which are more elevated than the route of the canal, the "Sand hills" excepted.

The depth of water at the two extremities of the canal, taken at low water, are feet at Brunswick, and ten feet at Lambertton, one mile below Trenton.

The expenses may be estimated as followeth:

Digging 28 miles, at \$20,000 per mile,	\$ 560,000
Lockage, 100 feet, (probably less) at \$1250 per foot,	125,000
Feeders, purchase of land, and water rights,	115,000
	<hr/>
	\$ 800,000

III. DELAWARE AND CHESAPEAKE CANAL.

A COMPANY incorporated by the states of Delaware and Maryland, for opening this canal, has commenced its operations, now suspended for want of funds.

The canal will commence at Welsh point on Elk river, an arm of the Chesapeake, and terminate at a distance of 22 miles, on Christiana creek, a branch of the Delaware. At low water the depth of water in Christiana is nine feet, and in Elk twelve feet, within one hundred feet from the shore. The tide rises four feet in both rivers. The canal might, without increasing the distance, be conducted to New-Castle on the Delaware itself, instead of ending at Christiana creek.

The highest intermediate ground, over which the canal will be carried on a level of 13 miles in length, is 74 feet above tide water, the descent being effected by nine locks on each side. The digging is generally easy: no expensive aqueducts or bridges, nor any other obstacles but those which have already been overcome in digging the feeder through a very rocky soil.

The supply of water drawn from Elk river, by a feeder six miles in length, already completed, which is itself a boat canal three and a half feet deep, united, by a lock of ten feet lift, with the main canal, is calculated to fill daily 144 locks; a quantity sufficient on an average for the daily passage of twenty-four vessels. A reservoir covering thirty, and which may be increased to 150 acres, will supply occasional deficiencies: other reservoirs may be added, and Christiana and White Clay creeks may hereafter be brought in aid of Elk river, if the supply should prove too scanty for an increased navigation.

The canal 26 feet wide at the bottom, and 50 at the top on the water line, being dug at the depth of 8 feet, is intended for vessels of forty to seventy tons, drawing 7 1-2 feet water: but the banks twenty feet wide for towing paths, and one of which may be converted into a turnpike road, being raised three feet above the level of the water, will, by increasing the height of the lock gates one foot, admit a depth of nine feet of water in the canal; at which depth it would perhaps be eligible to dig at once. The locks 80 feet long, 18 feet wide, and 8 (or 9) feet deep over the gate sills, containing each 11,500 to 13,000 cubic feet of water, and with a lift of 8 or 9 feet each, will be constructed of hewn stone laid in tarras. Those dimensions both of the canal and locks, recommended by Mr. Latrobe, the engineer of the canal, may be adopted in all the other canals for sea vessels, on this line of communication.

The present annual carriage across the peninsula, which would be drawn through the canal, is estimated at forty-two thousand tons, exclusively of passengers. This will be greatly increased by the facility which the canal itself will afford to the commercial intercourse between the two bays, and to the conveyance of articles now carried through other channels, or too heavy for transportation, at the present expense of carriage. The coals wanted for Philadelphia, and which brought down from the sources of the Susquehanna and Potomac, but principally from the vicinity of Richmond, would naturally pass through the canal, have been alone estimated at more than one hundred thousand tons a year. The annual carriage of all articles may, in the present state of population, be fairly estimated at one hundred and fifty thousand tons, and the direct annual saving to the community at 300,000 dollars, being at the rate of 2 dollars a ton for the difference between land and water carriage across the peninsula, after paying the tolls. These, at the rate of fifty cents a ton, will give to the

undertakers a revenue of 75,000 dollars, leaving, after a deduction of 10,000 dollars for annual repairs, and of 10,000 dollars more for attendance and contingencies, a nett income of 55,000 dollars. The expenses of the whole work are estimated as followeth :—

Digging 22 miles, at \$20,000 a mile,	\$ 440,000
18 locks, at 10,000 dollars each,	180,000
(The whole lockage being 148 feet, would, at \$ 1,250 a foot, amount to 185,000 dollars.)	
Feeder, (nearly completed,) reservoirs, lock at the feeder, purchase of water rights and land, including a debt of dollars due by the company,	230,000
	<hr/>
	Dollars, 850,000

The interest on which sum, at 6 per cent. is 51,000 dollars.

The capital originally subscribed amounted to four hundred thousand dollars, divided into two thousand shares, of two hundred dollars each. One half of these has been forfeited after a small payment of five dollars on each share. One hundred thousand dollars paid by the other stockholders, have been expended in preparatory measures, in the purchase of water rights, and in digging the feeder, which was considered as the most difficult part of the work. Seven hundred and fifty thousand dollars are still wanted to complete the work ; of which sum, one hundred thousand dollars is payable by the stockholders, and the deficiency of 650,000 dollars, must be drawn from other sources.

IV. CHESAPEAKE AND ALBEMARLE.

1. THE shortest communication between the Chesapeake and the Albemarle sound, is from North-landing at the head of the tide of North West river, which empties into Currituck inlet, the easternmost arm of Albemarle, to either Kempsville or Great Bridge, at the head of the tide of two different branches of the South branch of Elizabeth river, which passing by Norfolk, unites at Hampton roads, with James river, and the Chesapeake. The distance is stated at seven miles, and the levels said to be favorable. It is believed that the principal reason why this communication has not been attempted, is a bar in Currituck inlet, which does not admit the passage of vessels drawing five feet water.

2. A company incorporated by the states of Virginia and North Carolina, for opening a canal through the Dismal Swamp, has made considerable progress in the work.

The canal extends 22 miles in length from Deep creek, a branch of the South branch of Elizabeth river, seven miles above Norfolk, to Joice's creek, a branch of Pasquotank river, a northern

arm of Albemarle sound. Vessels drawing 8 to 9 feet water may ascend both creeks to each extremity of the canal.

The intervening ground along the eastern margin of the Dismal Swamp is almost level, the rise towards the middle not exceeding two feet above the two extremities, which are only 18 feet and 9 inches above tide water. The digging is very easy; the only obstacles arise from the stumps and roots of trees, and are nearly overcome; and a single aqueduct or rather culvert over a small run emptying into the North West river is necessary.

The swamp itself supplies, at the depth at which the canal is cut, the water which has heretofore been wanted; and a sufficient supply may be drawn by a feeder of 3 miles and a half in length, cut through a perfect level from lake Drummond, a natural reservoir in the centre of the swamp, of fifteen miles in circumference, and about six feet higher than the water in the canal.

The canal as cut by the company is 24 feet wide, and 6 feet deep, with one bank on the west side for a towing path, 18 feet broad. The whole digging, with the exception of two miles which must be deepened 3 feet, and of three quarters of a mile in another place not entirely finished, has been completed. The locks at the two extremities of the canal are not built; but two have been erected at some distance from each extremity; probably in order to save some digging in the intervening space; they are made of square juniper logs, and have cost only three hundred dollars each.

The expense of digging has not exceeded 4,000 dollars a mile; the whole capital expended, amounts to one hundred thousand dollars, of which the state of Virginia has furnished 17,500; and it is stated that the whole work may be completed in one year, and will not, including the locks and the payment of some debts contracted by the company, exceed 25,000 dollars. But the canal, which by the original act of incorporation was to be 32 feet wide, and 8 feet deep, can on its present plan be considered only as a local object, the principal utility of which consists in bringing to market the otherwise useless lumber of the swamp. The only boats which navigate it are flats, forty feet long, six feet wide, drawing two feet of water and carrying eight thousand shingles.

It must, in order to become a national object, be capable of receiving the vessels which navigate Albemarle sound, and for that purpose be restored to its first intended dimensions, or rather be widened and deepened, on the plan adopted for the Chesapeake and Delaware canal. The expense would be as followeth:

Digging, deepening to 8 feet, preserving the same level the whole way, and widening to a proper breadth, 22 miles, at 8,000 dollars a mile,	\$ 176,000
4 Stone locks at \$ 10,000	40,000
Feeder to lake Drummond, aqueduct and contingencies,	34,000
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	\$ 250,000

3. The last mentioned canal is in the most direct line of the communication through Albemarle to Pamptico sound, and the adjacent Southern sounds. It has been objected, that the navigation of Pasquotank river was intricate, and that it would be more advantageous to open a communication with Chowan river, which passing by Edenton, and then uniting with the Roanoke, forms Albemarle sound.

A company was incorporated for that purpose ; but the capital was not filled, and no other operation performed, but surveying the ground. The intended canal on that route, would commence at Suffolk, on Nansemond river, which empties into James river, a few miles above, and west of the mouth of Elizabeth river ; and passing along the western margin of the Dismal Swamp, would reach, at a computed distance of thirty miles, Gates' court-house on Bennet's creek, a branch of Chowan river, which vessels drawing ten feet of water may ascend to that spot.

The highest intermediate ground is 28 feet above tide water, and consequently higher than the surface of lake Drummond. But Bennet's creek and Curripeake swamp were considered as affording a sufficient supply of water. Should this prove adequate, the principal objection to this route will be, that the canal lands at Suffolk instead of Norfolk. This consideration, and the capital already expended on the canal from Elizabeth river to Pasquotank, seem to give a preference to this course. To which may be added, that if it be preferable to strike the waters of Chowan river, a lateral canal may be hereafter opened, along the southern margin of the Dismal Swamp, from the southern extremity of the Elizabeth and Pasquotank canal, to Bennet's creek or Edenton. Whatever route may, after a critical examination of the ground, be thought the most eligible, the opening of this communication will be more easy and less expensive than either of the three northern canals.

The following table is a recapitulation of the distance to be cut on the whole line, and of the estimated expense.

CANALS.	DIRECTION.	<i>Dist. miles</i>	<i>Lock. Feet</i>	<i>Expense. Dollars</i>
Massachusetts	Weymouth to Taunton	26	260	1,250,000
New-Jersey	Brunswick to Trenton	28	100	800,000
Delaware & Chesapeake }	Christiana to Elk	22	148	750,000
Chesapeake & Albemarle }	Eliz. riv. to Pasquotank	22	40	250,000
Total.		98	548	3,050,000

(To be continued.)


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FOREIGN INTELLIGENCE.

IN commencing this part of our Magazine, which it is proposed to appropriate to a concise abstract of the most important foreign and domestic occurrences, we have felt considerable embarrassment. In order to a satisfactory view of the present state of affairs it is necessary to look back to the events that have produced it, and thus the mind, like Noah's dove, is let loose upon a troubled world and seeks in vain for a resting place. We stand at the foot of the mountain of human transactions, but as we turn the eye of contemplation upwards the summit is obscured beyond the dark clouds of superstition and ages. Unfortunately for the character of man, as a reasonable creature, war, carnage and devastation are too conspicuous in the prospect before us.—The American revolution, however, was founded on principles which it was hoped would have enlightened the world. The subsequent revolution in France was commenced on similar principles, and the philanthropist fondly imagined, an improvement in polity had taken place, which would hasten the day when "nation should not lift up sword against nation, neither should they learn war any more." But alas! near twenty years of bloodshed have succeeded! and, what is the result? Many of the ancient governments of Europe have indeed been altered, but have they been made more congenial to peace and liberty? The kingly form, in all probability, has been established more firmly than ever—and that form with one of its most pernicious characteristics, hereditary succession of the crown and nobility. Even in the enlightened nation of France itself, to whom we had been accustomed to look for a correction of abuses and the establishment of the rights of man, and the inhabitants of which had so often sworn eternal enmity to kings, one form has succeeded another until all that remains for us to say at present is, she has changed her tyrants with her dynasty. The hitherto successful power of Bonaparte had prostrated almost every thing that opposed it. Holland, Switzerland, Italy, the Germanic Empire, Poland, Prussia, &c. &c. had bowed themselves before it, and the equally overgrown power of the British navy alone seemed to be the only barrier between it and the domination of all Europe. Spain and Portugal had long been little better than provinces of France: in the former country in particular the wishes and the dictum of the French Emperor were apparently as much respected as they were within the ostensible boundaries of his own territory! and in Portugal preparations were making, and soon afterwards carried into execution, for removing the seat of that Government to the Brazils in South America. But now a new scene opens to our view. In the fall of 1807 a commotion arose in Spain. The prince of Asturias,

Don Ferdinand, was accused of conspiracies against his father Charles IV, the then reigning monarch. A council was called at Castile to take cognizance of the cause and on investigation they pronounced him innocent; but notwithstanding this several of his supposed accomplices were rigorously prosecuted by order of the king. Don Manuel Godoi, then distinguished by the title of prince of peace, and who from the station of an obscure subject had risen by his address, and probably his amours, to the highest rank of Spanish nobility is charged as a principal promoter of these commotions. This man had long exercised an astonishing ascendancy in the councils of the nation, and there is reason to believe aspired to the throne of his sovereign. However that may have been, the unsuccessful attack, upon the prince of Asturias, has subjected him to the vengeance of that prince, urged on no doubt by the pride and envy of the Spanish nobility, many of whom must for years have looked upon him with a jealous eye. On the 19th of March, 1808, Charles IV, formally abdicated the crown in favor of his son, who was immediately proclaimed king Ferdinand VII. Whether it was owing to love and respect for the new king, or hatred of his enemies and joy at the prospect of their overthrow, this measure was well received by the Spanish people, and the tumults that had lately distracted them began to subside. During these transactions however French armies, under the command of the French Duke of Berg, (Murat) had entered Spain and possessed themselves of some of the principal fortresses; but the idea circulated was that they were only preparing to carry into execution some plan against the British—an attack upon Gibraltar was spoken of. The Spaniards, so far from suspecting any design against their own government, every where treated the French as friends and allies. In the proclamation of the Duke of Berg on entering Madrid, March 27, he says to his soldiers, “You are now about to enter the capital of a friendly power, I recommend to you the best discipline, the best order, the best friendship with its inhabitants. It is a nation to which we are allied and which ought to find in the French army a true friend, and *recollect the good treatment you have experienced in the provinces through which we have traversed.*” A few days after a French soldier who had been condemned to punishment was about to be delivered over to the hand of justice, but the inhabitants of Madrid interceded for his pardon; and he was pardoned on their intercession. Such was the situation of affairs when Bonaparte made known his intention of visiting Madrid. The new king of Spain prepared to receive him. He publicly announced his intention to meet him on the way, and he sent before him his brother, the Infante Don Carlos. Such marks of respect leave no doubt but he was disposed to treat him as a friend and ally. But Charles IV, who to say the best of him, is certainly a very weak and indecisive character,



having made a protest against his former abdication sent it to Bonaparte, whom he made the arbiter of his fate. In a letter from the French Emperor to the Prince of Asturias, now king Ferdinand VII, on this subject he says, "With respect to the abdication of Charles IV, it has taken place at a time when my armies occupied Spain; and Europe and posterity *might believe* that I have sent so many troops for the sole purpose of driving my friend and ally from his throne. As a neighbouring sovereign I am bound to enquire what has taken place previous to my acknowledging this abdication. I therefore wish to converse with your royal highness upon the subject." In pursuance of this request and his own determination, Ferdinand set out to meet the French Emperor; and it is said, so averse were some of his subjects to his taking this journey that at Vitoria they implored him not to deliver himself to Napoleon, and even cut the traces of his coach to retard his progress. But either not suspecting any duplicity on the part of his imperial friend, or supposing that by evincing a doubt of his friendship and good disposition, at that time, he would forfeit every chance of success with that monarch, he proceeded to Bayonne. The old king Charles IV had also gone there, and the Infante Don Antonio was afterwards compelled to follow. Bonaparte was also there; and thus were the two kings, and those immediately interested in the Spanish crown, inveigled into his fangs. As soon as the Spaniards began to reflect on the situation of their royal family, they became infuriated and some acts of violence were committed, the consequence of which was that the French soldiery were let loose upon them; and in Madrid the most severe penalties were inflicted. The irregularities and confusion that took place in the interior of Spain seem also to have affected the proceedings at Bayonne. How else are we to account for so rapid a succession of the most important events?

On the fourth of May, Charles the IV re-assumed the sovereignty—and the same day appointed the Duke of Berg to the high dignity of Lieutenant-general of the kingdom. On the sixth of May, Ferdinand VII, resigned the crown in favor of his father, and revoked all the powers with which he had invested the board of government previous to his departure from Madrid. And on the eighth of the same month, the king Charles IV, relinquished the crown and ceded the same to the Emperor of the French, together with all his right to Spain and the Indies. A similar renunciation and cession on the part of Ferdinand, Prince of Asturias, and the Infantes Don Carlos and Don Antonio, his brother and uncle, is also published with their signatures; and the intention was publicly announced of placing Joseph Bonaparte, brother of the Emperor, on the throne of Spain. These proceedings however, when published, instead of having the effect intended, of quelling the disturbances and quieting the minds of the people, seem more and more to have exasperated them. In

Madrid and Castile, whatever the inhabitants may have *thought*, the terror of the French arms convinced them it was most prudent to keep those thoughts to themselves. But the cities and provinces more remote from this influence, have not hesitated to declare their decided disapprobation and a fixed determination not to submit thereto.

A kind of provincial government has been formed in many of the provinces of the kingdom; the most active of which is the council or Junta of Seville. In a manifesto published by this council, dated June 18, it is intimated that the renunciations of the throne by Ferdinand, Carlos, and Antonia, are forgeries. However this may be, is it not a little surprizing, that Bonaparte, who professed so much regard for the opinion of Europe and posterity, that he would not recognize the abdication of Charles IV, least they *might believe* it had been produced by the terror of his troops, should accept of these hasty renunciations made in the very midst of his army, and when the authors were in duress? But nothing, it is said, can exceed the enthusiasm and unanimity of the Spaniards. They have elected captain-generals, and commanders of their armies. The French have been attacked in all parts of Spain, without the means of communicating with each other. And a French fleet at Cadiz have surrendered to Spanish force. Among the first objects of the provincial government of Spain a good understanding with the British was deemed essential. This, as was naturally to be expected, was readily granted, and assistance in men, ammunition, arms, &c. supplied. An account of these proceedings in Spain was transmitted to the Havana; and on the 17th of July, the Governor there issued a proclamation, approving of the transactions of the Junta at Seville in Spain, and ordering hostilities to cease, on the part of all Spanish subjects in that island, against Great Britain; at the same time declaring war against France until she placed Ferdinand VII, the rightful owner of the crown of Spain, on the throne. The Governors of other Spanish dependencies have since followed the example of the Governor of Havana.

On the other hand, by a decree of Bonaparte, of the 25th of May, 1808, a council was assembled at Bayonne for the purpose of forming a new constitution for Spain. This constitution has been announced, the principal features of which are, The Catholic Apostolic Roman religion is the established religion of the king and nation, and no other is to be tolerated. Joseph Bonaparte is recognized as the 1st king of the new government; and the crown is to be hereditary in his male descendants, with a provision in case of the failure of such issue. A Senate is to be constituted, whose duty it shall be to attend to the preservation of individual liberty and the liberty of the press. There is to be a council of state, over which the king is to preside; but the business of its department is merely an advising voice. There is to be an assembly of the nation, to consist of 172 members, divided into three



estates, that of the clergy, the nobility, and the people; they cannot be deferred, prorogued, or dissolved, but by order of the king; and every publication--made by the assembly or its members individually will be considered as an act of rebellion. The king will appoint all judges; and no judge can be deprived of his office but by order of the king. The national treasury is distinct from the treasury of the crown; and the king is to appoint the national treasurer. The punishment by torture is abolished.—The whole consists of 146 articles, and is dated in Bayonne, July 6, 1808. To enforce this constitution, the French are using every exertion and strong bodies of their army have been marched into Spain. To resist it, the Spaniards are equally active, and their success hitherto has added to their ardour. In Portugal too the French army under Junot has been opposed, in a manner and with success not unlike that in Spain. And these proceedings have produced in some other governments, particularly in Germany, transactions which seem to indicate another coalition of the nations of Europe against France.

But we wish not to tread too closely on the heels of rumour.—Our foreign intelligence is often so shamefully perverted, for sinister purposes, that it is sometimes weeks or months, after the first report, before the real truth can be known: and truth only is our object. We have already exceeded the bounds originally intended for this abstract; but we wished to be as particular as possible, consistent with our other arrangements, in describing the rise of the Spanish revolution; because we conceive it will be the ground-work and subject of future remarks.

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### DOMESTIC.

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WHILE the enslaved inhabitants of Europe have been harassed with all the calamities of desperate and bloody wars, the citizens of the United States have enjoyed the sweet blessings of peace and freedom. Since we became a free nation, until within a few months, our commerce has been extending, our manufactures increasing, and our agriculturalists every where flourishing, prosperous, and contented. But during the last session of Congress they deemed it expedient to lay an Embargo, and suspend our external commercial transactions; this measure is now a standing topic of conversation.

Individuals, when engaged in combat, intent only on doing injury to each other, are generally regardless of the rights and safety of the by-standers, or seek to draw them to their assistance. So the two great champions of Europe, and eternal enemies, France and Great Britain, in their endeavours to cripple or destroy one another, have continually trespassed on their neutral neighbours, or inveigled them to take part in their bloody

contests. In the wars that arose out of the French revolution, the United States early determined to pursue a strict neutrality. That determination they have hitherto stedfastly adhered to, though in doing so they have suffered acts of violence from the belligerent powers without retaliation, which, in the days of chivalry, would have been stigmatized as weak and pusillanimous.— Yet they have chosen rather to appeal to the reason and justice of the aggressor than their own force for redress. Encroachments on our commerce by one power have been succeeded by countervailing encroachments by the other, until the embargo has been resorted to, on our part, as the last resort of pacific policy. That its effects are seriously felt by the community there is no doubt.— In the eastern states they are said to be distressingly severe, and on the 9th of August last, at a meeting of the inhabitants of Boston (Massachusetts) convened by public notice, it was determined to address the President of the United States on the subject. A petition was accordingly drawn, signed and forwarded to him—setting forth the peculiar hardships they endured from the operations of the laws laying an Embargo, &c. that the late occurrences in Spain had opened a door to a commerce interdicted by no decrees or orders of the belligerents; and praying him to suspend the operations of the said laws, at least so far as to admit an intercourse with Spain and Portugal and their respective colonial dependencies; or convene Congress for the purpose of considering the propriety of such a procedure. The example thus set by the people of Boston, was followed by the inhabitants of several of the other towns in New-England; and a petition of like nature was sent from some persons connected with the shipping interest in Philadelphia: though impartiality requires us to say, that in most places, the measure was opposed by men of great respectability of talents, deeply concerned in commercial transactions. To these petitions the President replied—That no person had seen with more concern than himself the inconveniences brought on our country by the circumstances of the times in which we happen to live; but that the Embargo had been resorted to in order to prevent war, and it gave the belligerent nations time to revise a conduct as contrary to their interest as to our rights.— That no event had taken place which, in his judgement, would justify its suspension; the orders of England and the decrees of France and Spain being still un-repealed. That as to the course or prospects of the contest in Spain, we have no information on which prudence would undertake a hasty change of our policy. And, he observed, the legal period of the meeting of Congress was as early as, in this extensive country, they could be fully convened by a special call. He could not therefore comply with the prayer of the petitioners in either respect.